flow the Old Testament is Quoted in the New From what source, Heprew, Greek, or Aramaic, did the writers of the New Testament get the quotations from the Israelite Scriptures which form so important an element of their own compositions? What were the principles and purposes in pursuance of which these citations were made, and what the significance of the formulas with which they are introduced? The student of the Bible will be materially helped to comprehend the large bearing of these questions, and to reach satisfactory answers, by an exhaustive and careful review of the subject under the light of the least disputable results of modern Biblical science, presented in a book entitled Quota tions in the New Testament, by Prof. C. H. Toy of Harvard University (Scribners). The aims and methods pursued in the exhibition of extracts from Hebraw canonical writers by the authors of the Gospels and Epistles, have relations so direct and obvious to the right interpretation of the New Testament itself, that these cts of inquiry attracted some attention even in Patristic times, and have naturally been examined with special earnestness since the intelligent and systematic processes followed in other fields of critical study have been invoked to elicit the meaning of the documents belong ing to the New Covenant, Prof. Toy has given in an appendix to his introduction a list of some 'Ifty writers who during the last three censuries have discussed the various questions suggested by the New Testament quotations. His own purpose is to do what, for English readers at all events, has not been accomplished by any preceding work, namely, to go over the whole ground of quotation in detail, giving the best authenticated original Hebrew or Greek texts. together with English translations and as complete explanations as possible, of the various passages cited, "so that the precise thought of the Old Testament may be set alongside of the use made of it in the New Testament and the reader thus have all the material before him. and be able to draw his own conclusions."

Prof. Toy has reserved for a subsequent volume the compendious and systematic exposition of the theological and hermeneutical principles to be deduced from the separate scrutiny of each passage which is prosecuted in the book before us, wherein all the quotations are taken up in the order in which they occur in the authorized version. We shall presently be able, however, by referring to the inferences drawn from certain familiar quotations in the Gospels, to indicate some of the main conclusions which the author will ultimately embody in a compact, digested form. Moanwhile we would mark the judgments at which Prof. Toy has arrived touching the preliminary questions which relate to the sources from which extracts were made, and to the main cause of the laxity which the New Testament writers seem to have allowed themselves with respect to the literal reproduction and literal interpretation of cited passages. But we should first men-tion that the Hebrew and Greek texts of the Old Testament employed by the author will be generally acknowledged to represent the nearest attainable approach to the documents ex tant in the age of the New Testament writers. For the Hebrew Scriptures he has adopted th text of Hahn, collated with the Baer-Delitzsch. editions of particular books of the Old Testamont; for the Septungint the Vatican codex, as compared with the Simutic and Alexandrian manuscripts in Thehendorf's edition; and for the Greek New Testament the text of Westcott.

Prof. Toy begins his introduction with the categorical assertion that "the quotations in the New Testament from the Old Testamen are never made immediately from the Hebrew but always from the Septuagint Greek or an Aramaic version." Apart from the proof supplied by extrinsic considerations, this asser tion might be brought very near to verification by a careful survey of the quotations them selves. By far the largest part of them are found upon comparison to agree with the Septuagint against the Hebrew. A second category of examples is observed to agree with both the He brew and the Septuagiat, and therefore proves nothing for any theory. A third class of cita tions includes those which agree with neither the Hebrew nor the Septungint, and therefore indicate either laxity of quotathe existence of an Aramaic version. There is a fourth but small group of extracts which coincide with the Hebrew text against the Septuagint, and this might be ment, but for the following reasons drawn from data exterior to the texts themselves. It is dead language, was known to any of the New Testament writers except Paul, who alone had received a rabbinical education, and it is to be uniformly from the Greek. When Paul began to write his Epistles (which it must be remembered were probably the first of our present New Testament writings to be committed to paper), the Septuagint had been for something like two conturies the authorized version of the Jewish colonies scattered about the Mediterranean world, so far as any version, of books which the hierarchical authorities at Jorusalem still deemed it a species of profaulty to translate can be described as authorized. But whether technically authorized or not, it is certain that during the first century of our era the Sap-tuagiat was widely read, and prized as being in all likelihood the only written version. In Palestine, where, though Aramaic was the vernacular, Greek was generally understood. The evangelists and apostles writing in Greek for a Greek-speaking public, accustomed to the Greek version, naturally cited the Scripture from this version; there are not many of the justations in which the influence of the Sopa ugint is not evident." From these facts it is easonable to conclude that where looseness of protation will not explain New Testament de lations from the Septuagint, those deviations hould be referred, not to the original Hobrew. rhich the evangelists and the spostles (with ther popular version of the Old Testament

But was there a written Aramale version exant in the first century of our era? Prof. Toy arudently declines to be drawn into this as ye indecided controversy, pointing out that the eknowledged existence of an oral version is juite adequate to explain all departures from he Septungint.

hen in existence, the Aramale.

It is, indeed, quite sufficient for the author's surpose to affirm, on well-nigh unassailable evi once, that oral Aramaic versions of parts if not of the whole of the O d Testament were familiar o the Jews of Palestine in the times of the Ihrist and his disciples. "We know from the Calmud that oral renderings" of the Hebrew. which was no longer understood by the mass of the Jewish people, into the Aramaic spoken ongue "were given in the synagogues; after he Scripture had been read in the original, the nterpreter, or targamist, followed with a transation into the vernacular." It is true that he Pentateuch and the five Megilloth (Ruth, Camentations, Esther, Song of Songs, Ecclesiistes.) appear to have been read regularly in he synagogue;" but Prof. Toy submits as probable that the remaining books, particuarly Psalms, Proverbs, Job, and Daniel, would be so often referred to in Synagogue discourses. in the rabbinical schools, and eisewhere," as lo make "a great part of their contents familiar tomany persons, and especially to students a the Scriptures. The synurogue reading," he insists, "would be a constant source of instruction, as is the case with the readings in the shurches now; and in that day, when books were few and people depended far more than note on their memories, many a Scrip-ture passage would be retained with verbal We may suppose that proverbial sayings and Messianic passages especially would be remembered; these would be Scriptural household words then as now." So much

with regard to the evangelists in particular. hat according to Prof. Toy "Matthew cites generally, possibly always, from an Aramaic version," that Mark usually quotes from the Septuagint, that Luke also follows the Septuagint as a rule, though he seems occasionally influenced by Aramaic renderings, and that John (except perhaps in one instance) confines himself to the Greek translation, "as was natural in one writing for a non-Jewish public."

Now, a word as to the inaccuracy often ob-

served to characterize quotations from the Hebrew Scriptures, and as to the extreme latitude of interpretation in which the authors of the New Testament occasionally indulged. The failure to reproduce passages with literal precision is to a limited extent explicable by the habit of quoting from memory, a consequence of the rareness, and, in the case of citations from the Aramaic, the probable non-existence of a written version. But the deflections from strict verbal accuracy, like the apparent perversions of the obvious meaning of words, are mainly due to the peculiar ideas of interpretation which then prevailed. The hermeneutical or exegetical principles, followed alike by the contributors to the Talmud, the authors of the New Testament, and the Patristic writers, "allowed them to bring out of the Scripture text any meaning that the words could possibly be made to bear." Starting with such a conception of the nature and limits of legitimate exegesis, "they would naturally throw in words or give turns to expressions that would bring out the ideas they supposed to be contained in the text." Interpretation would thus take, according to the conviction or aim of the particular expounder, the direction of rigid literalness, or of the vaguest symbolism and most extravagant allegorydirections which, though they seem mu tually contradictory, are in truth equally conciliable with the rabbinical view of exegetical license. Prof. Toy is far from maintaining that there was any "intentional alteration of the sense of the Scriptures," or any trace of deliberate "purpose to misstate the meaning of quotations." But the change in the sense reduced by alteration of the words was often not the less material because it was undesigned, nor is the distortion of the plain meaning of a passage by illegitimate methods of exegesis any the less profound and the less fin grant and inadmissible because it was brought about with the most edifying intentions. Not only was the exegetical method applied

to the documents of the Old Covenant by the composers of the Gospels and Epistles assenially identical with that exhibited in th Taimud, but they were peculiariv disquali-fled for the historical, scientific mode of interpretation which must be impartially required of all students-no matter how profound and helpful their religious intuitions or how intense their purifying power-by the special form of their Messianic belief; that is o say, in the language of Prof. Toy, "by the fact that for them (as was not the case with the Jewish expounders of the Scriptures) the Messiah had atready appeared, and his earthly career was known." With the New Testament writers the discovery of apt Messianic allusions was immensely stimulated by the assumption that they had before them the Messiah's life 'All the important events of this life, they beieved, were predicted in the Scriptures, and they were not left, merely to surmise that such and such passages were of Messianic import; knowing the events of the Christ's earthly career, they could compare them with the Old Testament, and find the anticipation of them in the prophets." Indeed, during the first, and perhaps we might safely add the second conury, the stress of the arguments of Christian apologists was laid, not upon miracies, for of hese the pagen superstitions were lavish, or or the othical soundness and beauty of the teach has of Jesus, for here they wou. I have had to prove just how much was superadded to the Hebrew scheme of morals, and also to vic with that stole philosophy which went far to satisfy such men as Epictetus, Soneca, and Marcus Aur lius, but on the alleged fulfilment of Hebrew prophecy in the life of the Christ, With their fundamental postulates and specificaims, it was not to be expected that any attempt would be made" to fix the historical sense of the Bible with precision. The deeper the revcrence for the departed Lord and the divi-Word, the greater the disposition to find Him

overywhere." But however natural it may have been for that time and for those men to kave honestly applied mistaken principles and pro cesses of exegesis, the author of the book before us does not shrink from declaring boldly that it is the duty of modern held to shake Prof. Toy's preliminary aver- scholars to "judge the New Testament writers by the strictest rules of gramand historical exposition. unlikely that Hebrew, which had long been a would be "pursue any other method with the Scriptural citations of him whose words are most sacred Jesus himself the essence of whose life and utterances is truth." And sumnoted that even Paul's citations are almost ming up his view of this subject, Prof. Toy does not hesitate to offirm that while Jesus, "as teacher of spiritual truth, sent from God and full of God, is universal, yet, as logician and critic, he belongs to his own times. We may safely," he adds, "appeal to him for support when we say that true reverence for his person and teaching is not incompatible with the most thorough and independent investigation of his words. * * * If the question were of the date and authorship of a psalm, can we doubt that he would say, Follow the teaching of sound actence, and not the Jewish tradition."

> Let us now exemplify the processes and outcome of Prof. Toy's scruting of the New Testament quotations in detail, by looking at some of those excerpts from the Hebrew Scriptures the evangelists believed to have a special bearing on the life and mission o caus. We read, for instance (Matt. ii., 23) that "He shall be called a Nazarene," No such affirmation is to be found in the Old Testament or in any known apperythal book. The only plausible explanation of the passage is that offered by Prof. Toy, namely, that the New Testament writer intended no reference to any particular words in the Hebrew Serietures, but meant to sum up the significance of all its statements relative to the Messiah. But this, of course, does not justify the presentation of the assertion as a definite prediction. A little later (Matt. iii. 3) occurs the following citation: "The voice of one crying in the wilderness Prepare ye the way of the Lord, make straight His paths." Prof. Toy colintes the Hebrew and Septuagint texts (giving at the same time literal English translations), and shows, first, that "in the wilderness" belongs to the words uttered by the voice (consequently there could be no prophetic aliusion to John the Bartist); and, secondly, that this passage in Isalah is simply an account of Israel's return to Canaan from the exite in Babylon, " in which the march of the people is described as the march of Yahwe. God of Israel, who would lead his people home." There was not a trace of raference to Messianic ideas, and it was therefore inadmissible for Matthew to assume that the "Lord" mentioned was the Messiah, instend of Jehovah. We come next to the record of the temptation, in the course of which (Matt. iv., 7) Jesus replies to Satan, "It is written Thou shalt not tempt the Lord thy God. This is correctly quoted (except that the Hebrew has" ye" in place of "thon"), but it is misinterpreted by caroless readers. Covious-ly Jesus means to say, not that Satan is forbidden to tempt him, the Messiah, but that he. Jesus, is ferbidden to tempt Jehovah, as he would io by throwing himself into uncommanded dangers and expecting God to deliver him.

It is customary to describe the Sermon on the Mount as a condensed expression of the specific contribution made by Jesus to profixisting stock of Hebrew ethics. Prof. Toy. considerable extent a mosaic of principles and teachings aiready familiar to readers of the Old Testament. Thus, "Happy are the poor for the sources from which the New Testa-ment writers may be presumed to have drawn their quotations. Before leaving, however, this tranch of inquiry it will be interesting to note. In a summing up of various pas-sages, particularly of Isalah xxix., 19, 1xi., 1, 1xvi., 2, and Psalms lxix., 32. So too, "Happy tranch of inquiry it will be interesting to note.

forted," is deduced from Isaiah ixi., 1-3, where among the announced blessings of the coming time of glory for Israel the prophet is commis-sloned to "comfort all that mourn." Again Happy are the merciful, for they shall obtain mercy," is manifestly transplanted from Psalms xviii., 25, "With the merciful thou will show thyself merciful," In "Happy are the pure in heart, for they shall see God," we have a paraphrase of Psalms xxiv., 3-5, where It is said that the "pure in heart shall stand in God's holy place," that is, in God's presence. In like manner, with "Happy are the peace-makers" may be compared Proverbs xii., 20,

To the counsellors of peace there is joy." There is a palpable disfigurement for Mes sianic purposes in the passage (Matt. xl., 10), "Behold, I send my messenger before thy face, who shall prepare thy way before thee," where the purport meant to be infused is that the prophet had foretold the coming of John the Baptist as a herald of the Christ. chi (iii., 1) really said was—as the Hebrew and Septuagint texts concur in proving—"Behold, I [Yahwe] send my messenger, and he shall prepare my way before me." We may remark that here and elsewhere Prof. Toy, who is not un naturally uneasy about the reception of his book by orthodox readers, partially extracts the force from his own reasonings by overliberal and seemingly perfunctory concessions He concludes his discussion of the passage just cited with the remark that Matthew's quotation 'faithfully preserves the spirit of Malachi's words"-an admission inconsistent with his demonstration that no thought of a Messiah, and much less of John the Baptist, was in Mala chi's mind.

There is little relevancy in the application of the somewhat distorted quotation from Zechariah (improperly credited by the evangelist to Jeremiah) to the story of Judas by Matthew (xxvii., 9, 10): "And they took the thirty pieces of silver—the price of Him who was priced, whom they priced on the part of the children of Israel-and gave them for the potter's field, as the Lord commanded mo." Place beside this the Hebrew text of Zech. xi., 13the Septuagint is even more irreconcilable with Matthew—; "And Yahwe said to me, Throw it to the potter, a goodly price at which I am priced by them. And I took the thirty pieces of silver and threw them into the house of Yahwe to the potter." Instead of "potter" (for which the Septuagint has "furnace") the author of the book under review thinks that we should read "treasury," an emendation that involves the change of only one Hebrew letter. The meaning of the passage is thus explained by Prof. Toy from the context. The prophet represents himself under the figure of a shopherd, who, disgusted with the unfaithfulness of his flock, Israel, breaks his staff and demands his wages. He receives thirty pieces of silver, which he is directed by Yahwe to turn into the temple, where it properly belonged as the nation's payment to God. There is here not the faintest foreshadowing of a betrayed Messiah and an apostate Judas receiv-

ing the blood money.
It is, of course, understood that in such of Matthew's quotations from the Old Testament as agree with the Hebrew text against the Septuagint, the evangelist is presumed to be citing a written Aramale version or, what Prof. Toy deems much more probable, to be drawing on his tee liection of oral translations into the Aramaic vernacular made by the readers in the synagogue. Contrariwise, Luke and J hn Mark makes but one independent quotation almost always quote from the Septuagint. This fact has given rise to a somewhat difficult problem in connection with the passage from Isaiah which!Luke (iv., 18-19) makes Jesus read in the synagogue; "The spirit of the Lord is upon me, because He has anointed me to announce good news to the poor; He has sent me to proclaim release to captives and recovery of sight to the blind, to release those who ar crushed, to proclaim the acceptable year of the Lord," that is to say, "a year of Jubilee.' From what text did Jesus read these words He could not have used the Septuagint, for however famil ar might be the Greek version to the Palestinian Jews, they did not tolerate it in the Palestinian synagogue. On the other hand, what authority is there for the supposition that Jesus could read Hebrew, which, as we have seen, had long been a dead tongue, and was only intelligible to those who had received rabbinical education? Was it, then, a written Aramaic version from which he read? Lut there is no proof that any such thing existed in the time of Jesus, much less that, in deflance of the super titious prepulses against written targume it would be accessible to every chance visitor of the synagogue. No doubt Prof. Tor is warranted by all the facts and probabilities in propounding the suggestion that "Luke give only the general outline of the incident (sufficient for his Greek publics, and that in reality the synagogue readerread the extract from Isaiah, and rendered it into Arama'c, after which Jesus gave his exposition." It is worth noting with regard to the passage above quoted from Luke that the pleonastic clause, "to release those who are crushed," is either an addition of the evangelist or the blunder of a convist, having no correlative either in the Hebrew or in the Greek text. Luke also reproduces from the Septuagint the word "poor" in place of the Hebrew "meek," and the clause 'recovery of sight to the blind," for which the

lebrow gives no warrant.

Passing, finally, from the third to the fourth evangelist, we will merely note that John's dis covery of minute predictions with reference to certain incidents of the crucificion does not bear the tests of scientific exeges s. For example, in Psalms xxil., 18 ('lebrow text), alluded to in John xix., 24. They divide my garments among them and on my clothing do they east lots," the psalmist is represented as surrounded by flerce enemies, strate their ferocity by stripping off his clothing and sharing it among themselves. There 's searcely any parallelism here to the action of the Roman soldiers, who, without the slightest enmity to the man who had been executed in compliance with the forms of law, took h carments as their customary perquisites. As to the imagined prophecy recited in John xix., 36, "A bone of him shall not be broken," if this is taken from Exodus (xiz., 46), it relates simply to the paschal lamb which was to be cooked and caten whole; If cited from the Psalms (xxxiv., 21), it only means that Cod exercises care over all his servants. In nother case is there any reference to a Messiah. It may be added that John's apparent quotation from Zechariah They shall look on hon whom they pierced. is an unmistakable perversion to Messiante uses, whether we suppose the evangelist to be citing the Septuagint, or (through an Aramaic oral translation) the Hobrew for the latter ext has, "They shall look to me in respect to him whom they have pierced;" that is, their sorrow for their slain brethren of Judah, the people of Jerusalem shall look to me, their God, for comfort." Zechariah is here (xit., 16) describing an epoch of Jewish history at which there was enmity and war between the capital city and the country districts of Judah. The sense was missed by the Feptuagint, "They shall look to me, because they mocked;" but even the Greek version did not justify the turn which John permitted himself to give the

These illustrations of the aims and methods followed by the authors of the New Testamen in their quotations from the Jewish Scriptures. will no doubt convince the earnest, unbiased student of the utility of the work undertaker by Prof. Toy, as well as of the wide and exact erudition and the judicial temper which have equipped him for the task. It is not perhaps to be expected that all of his conclusions will be welcome to orthodox readers, but even they who look with least favor on a rigorous application of scientific exegosis to the Bible, will be conciliated by the author's sober, conscientious, and reverential spirit.

Book Notes.

Sir James Caird prints his observations during an Oriental journey in "India, the Land and the People" (Cassell) ng volume by Josquin Miller is entitled

POETRY OF THE PERIOR

From the New York Ladger I knew a school house, in days gone by,
That stood by a country road.
The arching eith trees shadowed it o'er,
And hear by a brookiet flowed;
And there, through the weary afternoons,
The girls in their called gowns
And the boys in butternut, used to sit,
Struggling with verbs and nouns.

The old school teacher was gray and grim, A man severe and stern; A min severe and stern; And hard it was, neath that fron hand, For a scapid boy to learn. And there was a stuppl boy in the lot, The stupidest boy in school. And every one, from the teacher down, Thought him a hopeless fool.

Every one, I said! Ah! no,
There was one whose heart was hind,
And whose gentle spirit fell like the sun
Upon the dullard mind.
There was one who taught him, when school was o'e
And led him to study and un lerstand—
The schoolmaster's daughter May.

How gentle and patient she always was With her pupil dull and slow; How much there was that was plain to her That it seemed he never would know. But she never failed in her chosen task, And ceaselessly worked away. And the stupis boy, the butt of the school, Grew clevereday by day,

And how did be turn out! Well, my bey.
He didn't turn out so ill;
He has been selection of this small town,
And be's working his own farm still.
And the schoolmaster's daughter—the little May—
She's the less of his love and life—
For I was the stupic boy, you see,
And May—well, May is my wife.

R. K. MUNKITRIC R. K. MUNKITTRICK.

> The Battle Fing at Shennudonb. From the Cellic Magazine

The tented field were a wrinkled frown, And the couplied church from the bill looked down On the couplied cond and the couplied town, That summer Sunday morning.

And here was the blue, and there was the gray; And a widestreen valley rolled away. Between where the batting armies lay, That sacred Sunday morning Young Custor sat, with impatient will, ills restiess steed, mid his troopers still. As he watched with glass from the eak-set hill That slient Sunday morning.

Then fast he began to chafe and fret;
"There's a baltle flag on a bayonet.
Too close to my own true soldiers set
For peace this Sunday morning!

"Bide over, same one," he haughtily said,
"And bring it to use! Why, in bars blood red
And in ears! Will stain it, and overhead
Will flaunt it this Sanday morning!" Then a West-born lad, pale fabed and slim, Rode out, and touching his cap to him, Swept flown, as swift as the availows swim, That anxious Sunday morning.

Oh! never rode man in the world so well From full of heaven to valley of hell; And foemen and friends, as in a spell, Stood still that Sunday morning.

On, on through the valley! up, up, anywhere! That pule faced had like a bird through the air Kept on till he climed to the banner there That bravest Sunday morning! And he caught up the flag, and around his walst. He wound it tight, and he fled in basts, And swift his perious route retraced. That daring Sunday merning.

All honor and praise to the trusty steed! Ah, boy, and banner, and all God speed God's pity for you in your hour of need This deadly Sunday morning.

Oh deadly shoul and oh, shower of lead! Why, even the leaves from the trees tall dead This dreadfal Sunday morning! But he gains the cake: Mon cheer in their might! Brave the or is weeping in his delight Why, he is embracing the boy outright This glorious Sunday morning!

But, soft! Not a word has the pale boy said; He unwinds the flag. It is starred, striped, rod. With his heart sheet blood; and he falls down dead, In God's still Sunday morning!

So, wrap his flar to his subdier's breast; Into Stars and Stepes it is strined and bleat; And suder the case in him rest and rest In God's own Sunday morning! JOAQUIN MILLER

Mentor to Telemachus. From the Utica Observer.

When some old holk safe anchored in the bay We show the well trimined shallor speed away; with show year are spread to catch the breze, Will sharponed kenfelike prow to ce. the seas, Mayhap the bolk by sad experience taught. Eay drem the shallor's voyage with dangers fraught. When some old soldier stiff, walks the street, And marching columns chance his eve to meet, When aweating inliners rise from realins of night to cooling upper air and health and light. They pass descending cars whose living freight is highly singing men with hope clate; Then well they know that room the wing will dis Arji santes doses the lengthing lip and eye. So looks the aged on the youthful life.
Tont, flushed and lookets, weeks the maddening strife.
Age mask the graces that it on possessed.
And feels each fatter in the soyish breast;
Experience knows life's nitfalls and its snares;
Then foring, fearing, follows it with prayers.

Then then, Telemachus, meet not with sneers.
Then then, Telemachus, meet not with sneers.
Then then, Telemachus, meet not with sneers. An old units combest, fervent prayers, or tears, They oftened go down to wask the strain. Whose all is on the owner, far from land; The step when often in bound attracts all eyes. More than a may that at another less.

Where strining headlands balk the seething waves, Gollook for wreeks and salars un unsked graves. Of where the year dumin here aden that some here rests ingorious in for stars. And Neptune, who updicayes the yearsy wave, Will sing your requirem or become your slave. Youth gazes one and toward the rising sun, While are looks backward o'er the distance run; Ase harks to wisdom, hope aliares site youth, The gods atth leave mangkind to find the truth; happy the man who can his lard survey. Nor wish one page of instory form away

My Horse Sultan.

F .. m John Swinton & Paper. He was the partine gift of one I level: tracked the blood within his velocitation well was warmen and glowing, where Arabin's area and allowing where are not one. It is strong that a mostler; and one. It is strong that and dealine, came to him Tarong's Norman tanders, with their strongth of the strong to the feel and loving, instrong eyes, wite, set, and mader, the those Norman site.

Nate, seef, and canner, the those Norman sales.

In ever gave to itsen a love so strong:

For woman not one relembship itsel so long;

Norman not one relembship itsel so long;

Norman itsel as ever come to me

As when it would be to the graceful tread,
is kinnows the plante or through the valley sped,
is kinnows the plante or through the valley sped,
is had a rate intelligence, and know

Each would spube to him, and soon be grew
in green my coming with a shadful neigh.

And part from me with saidened eyes. Each day

This strong affection dwell within my heart,

Until the word of Death forced as apart.

I watched the lastre in his eyes fade out, ead boart. But he'd no fear of death, no doubt. If he had no immorth soul, no part. To give beyond the beating of his heart. So spirit in the great forevernors.
To know aim towe as a had loved before—If he if such, and souls are but for man, Thire's mystery in the Eternal plan.

For I am sure no human heart e'er heat Mire-loyal to Italove. I've yet to meet A human friend so stands and true and brava, Or one whose friendship could artive the grava. And stil my sultan had no son, they say, he death-led positione, he voice to pray, In fact, no proper requisite of tao pray, With which Eternity's wate bridge to apan,

A horse however human has no soul: A man however deprayed still claims the whole, Thy men'ry, Suitan, still is dear is me— I'll onis it not with dark theology.

MEDURA CLARE. A Subject for a Sonnet.

From the Chicago Current. So you wish a they sensed.

And it be upon our formet.

This most complimented senset.

Or your captivating whirls and twirs of hair,

Or your even of grayish blue,

Or your little f-ot and shoe.

Or the airy, fairy dresses that you wear,

Lady fair?

Or shall my verses tether.

Shoe, foot, and maid together.

Happy levers in the heather.

When the hot love am nof June is setting there.

Lady fair?

While, most kind of chaperones.

The calm cowe rest their hones.

And the bees sing. "Love love leve" through the sir

Lady fair?

Let him know your will and pleasure, Lady fair,

And your rhymmeter's hay lessure With no still to fail to measure. Shall be given day and night with conselets care, But a mouth like thinks bow. hall be given any a Lady fair

But a mouth like things bow,

With pearls set all a row,
Or grade given of grayish bine,
Or a something that is you,
Lady fair,
Should you choose this for your somet,
He could write a bose upon it.
Lady fair.
Roward A. Dirow.

Fantastic Pffects of Music. . From the Indianopolis Journal.

She twankled a time on her light guifar,
A low sweet sangle of tangled sodule.
As blurred as the voluces of fairles are
Dancing in the nonndawn dairs and downs:
And the linkling dit of the strange refrain
Ran o'er the rim of my send like rain. The great blands moon in the midnight skies. Failed and paised o'er the trells caree. And the star in the light of his upinized eyes gifted their lave through the rifted leaves—thinted and spiniered in creatal mist. Down the giftlering string that her finger kissed.

Oh, the melody suad! Oh, the tinkie and thrill Of the ensisty of the exquisite thing! The red rose dropped from the window sull Antilay in a long swoon quivering; While the dying notes of the strain divine Rippled in give up my spell-bound spine.

W. Rilst.

A STORY OF SHIPWRECK ON LAKE ERIR.

said one of the party at the fireside. "In June, 1851," said the man with the white hair, "I left my home in Ohio for Buffalo. Being in a hurry to return, I took passage by the steamer G. P. Griffith for Toledo, on a late Sunday afternoon. The ship carried over 400 pasengers and crew. I must have slept soundly for about two hours in my berth, when I was awakened by the sound of hurrying footsteps overhead, and, looking through the ventilator to the upper deck, I saw two or three sailors running along dragging a hose pipe. I partly dressed and went forward to the promonade deck, where I heard from the pilot house above voice of the Captain crying 'Starboard! Hard starboard! and steer her for the shore!'

"Tell us how your hair turned white."

The ship veered from her course and headed for the shore, five miles away. I went back to my stateroom, awakened the man in the other berth, and rapped on several of the doors. As I came out again into the cabin I saw smoke curling out from the side. The command had been given to call up the passengers, and when I again reached the forward deck they were crowding upon it. Just aroused from sleep, they hurried out half dressed or in their night clothes, many carrying children, bandboxes, bird eages, carpet bags, and climbed up on the railing and, taking hold of a stanchion, swung myself to the main deck below. Sterping over the forms of many who were lying there still asleep. I went around to the engine and, looking up, saw that the fire had broken out near the smoke stack in a spot so difficult to get at that in all probability the ship was doomed. Hurrying back to the main deck upon which the crowil was fast increasing, I removed all my clothing but my night shirt and drawers. Taking my money and valuables, I rolled them up with my trousers and laid them carefuly away on deck where I might recover them if the ship should escape destruction. Climbing up on the rail near the gangblank, I held on until the trantic crowd pressing forward, forced me away. I crept along on the gunwale to near the wheel on the land side, whore I clung and watched the crowd as they surged forward from the approaching flames.

There was scarcely a scream heard. As the flames drove them further and further forward whole columns of people were pushed into the water. Husbands eaught their wives and children, and, throwing them overboard, jumped after them. Women with babes in their arms went about piteously begging some one to save their children, and when they were pushed or jumped into the water held their infants high above their heads. After they were drowned their quilted skirts buoyed them up, and I saw babies natually trying with their infants high above their heads. After they were drowned their quilted skirts buoyed them up, and I saw babies natually trying with their infants high above their heads. After they were drowned their quieted skirts buoyed them up, and the water, a little more than haif a mile from the shore. The water ali about the forward part of her was full of drowned and drowning people. Many good swimmers struck out for the shore, but from all shout the poor drowning wretches would ciutch them and drag them down. I determined to jump swim toward the stern of the boat until out of roach of the ciutches of the drowning, and t climbed up on the ralling and, taking hold of a stanchion, swung myself to the main dock below. Stepping over the forms of many who were

must have become dazed, swimming back into the lake.

I was not an experienced swimming back into the lake.

I was not an experienced swimmar but I had passed as I bad judged, nearly half the distance to the shore when a doublike coldness and numbness came creeping over me. All the life I had lakt seemed centred in my head, which foil like a ball of fire, I found that I was turning round and round in the writer, now catching glimpass of the burning ship, to which even yet a low human beings were clinging, and now of the beach. Could I ever reach it? Was it worth while to struggle any longer? Every movement caused intense pain in my chest and lungs. It seemed so easy to die now.

I censed all efforts and raised my eyes for a last look at the sky. I was struck by a peculiar goiden haze of the atmosphere, and the air seemed filled with human forms hovering over the drowning. The air was filled with them, and close beside me I recognized my farber, brother and other friends who had died many years before. They called me by name. They pressed closely around me, telling me to struggle on and they would aid me—that my work was not done—that I could not be spared yet.

A little strength came back to me, I remembered that I must be more than half way to the shore. The water could not be over five lead of the pain of the sund under me. Added by my spirit friends, whose hands and presence were as real to me as any human touch. I creep on my hands and kness

white bair—could it be mine? No, it was a wig. Some one was playing a joke upon me. I put up my hand. No, it would not come off.

I went back and lay down upon my bed, very weak, utterly disheartened. Later I was driven slowly down to the beach, and I saw all that was left of the steamer—a few blackened spars and the charred hull. Many people were examining, either from curiosity of for identification, the bodies as they were brought in. There was a long trench in the sand, in which were placed those not identified, it appeared that the steamer had been wrecked on a county line, and two Coroners were there quarreilling over the bodies and claiming their fees.

"My friend helped me out of the wagon, and sealed me on a rock close by—a most forforn and unkempt figure I must have presented. Two men stoed near where I sat, and one of them spoke of having received another telegram from Gieveland inquiring if the body of the man K— had yet been found. A cold chill ran down my back. Producing the telegram, he read the description:

"Twenty eight years of ag. 5 feet 9 inches in height, which habout in pounds, fair oh tells seeve, black hair, such labout in pounds, fair oh tells seeve, black hair, such labout in pounds, fair oh tells seeve, black hair, such labout in pounds, fair oh tells seeve, black hair, such labout in pounds, fair oh tells seeve, black hair, such labout in pounds, fair oh tells seeve, black hair, such labout in pounds, fair oh tells shoulder. Has the bedy been found? Have it properly prepared for burial, and send to H— Cleveland.

"I was "K." and they were hunting for my body to prepare it for burial? My friend came back just then, and I bagged to be taken to the hotel at once. I must start for home, I said, as soon as possible. Arriving at the house, I saw a carriage and horses standing before the door. Four gentlemen came out and agreed to take me with thirm.

"I learned from their conversation that my companions had been sent out from Cleveland to identify the dead and fled the living. Each relate

From the San Francisco Chronicte.

For many years thereafter the flood in the the River of 1832 was called by the settlers along its make the "great flood." Its like was nuknown to the idest inhabitant. It was 15 years till another compara ble with it occurred, and the flood of 1847 was not as high as that of 1832. But within the last three years here have been two surpassing that of 52 years agothe one now on being the most destructive of all. And yet the news gives no reason to believe that the water orrents for several weeks; this year for not more than half or a third that time. There is an apparent mystery in this which will set millions of people to thinking, more especially those who inhabit the banks and rich bottoms" of that most beautiful river, and whose property is in peril of periodical destruction from these

third class for America, and of the second class com-pared with European rivers. After the Missouri it is the blef tributary of the Mississippi, discharging more water than either the Arkansas or the Red Rive not as long as either of these. It is formed by ghany and the Monougahela, both rising in the Alleghany Mountains, and fed by snows till as interest he middle of May. Below the junction of these two mountain streams, which is at Pittsburgh, the principal affluents of the Ohio are the Scioto, Kanawas, Big and Little Miami, Kentucky, Wabash, Comperland, and Tennessee nore than half of Indiana and Kentucky, nearly all of Feonessee and West Virginia, and, including the Alle ghany and Monongaheia, half of Pennsylvania and r considerable part of old Virginia. The area of draining enths, was sixty years ago covered by dense forest The original prairie lands of Oldo were insignifican see, western Pennsylvania, and Virginia, and Indiana from the old National Road southward was covered by accordingly rose slowly. Within the present generation the whole region from the Little Miami to far west of Indianapolis and thence south to the Ohio was comparatively a swamp from the beginning of the spring rains till as late as the middle of Juns. The rule, with some modification, extended to the whole area drained by the Ohio. Now all is changed. It is safe to say that four-"A little strength came back to me. I remembered that I must be more thin at 15 to
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than the same was th Afths of the primewal forests that covered the Onlo val-ley as far back as 1823 have been cut sway—for railway ties, fences, fuel, immber, and tumber for houses and tarns—converted, as to speak, into railway, farms, vil-lages, and towns. These are, to be sure, not inconsidera-

served between my lips, and I drams and drank will it was genity removed. The draught will it was genity removed. The draught will it was genity removed. The draught will it was genity removed the consequences of the consequen

MR. KATKOFF AND THE CZAR.

The Editor of the Vedomosti Makes Grave St. Perensburg, Feb. 2.-Michael Nikiphorovitch Katkoff, the editor of the Moscow Vedomosti, is one of the few men who are al-ways entitled to a hearing. Since the Geles Voice), the Poriadok (Order), and the other iberal periodicals have been suppressed, Mr. Katkoff is the only Russian journalist who commands general attention here. He is often commands general attention here. He is often called "the Moscow Jupiter." "the Prophet." "the Sage." and "Cato." which names are indeed suggestive of his character. He is feared and respected. When the Vedomosti begins to thunder, you may be sure that a storm is rising on the Russian political horizon. "When Katkoff spares not printers' ink, somebody's blood will not be spared," is a political saw that has repeatedly been verified. Poles, nobles, Nihilists, universities, journalists, and high officials, including Ministers, have been struck by the thunderboits of the Moscow Jupiter. Whether enjoying the favor of the Government or sufering under its ban, Mr. Katkoff never ceases to boldly speak out his mind. Though he is

century ago.

The present Czar seems to be particularly disposed to listen to the counsels of the Mos-cow sage. A number of Ministers inimical to cow sage. A number of Ministers inimical to Mr. Katkoff have been speedily removed, and his best friends have been appointed in their stend. The old editor himself has oven repeatedly called to this capital to give advice to the young autocrat. Nevertheless, although nearly three years have passed since Alexander III. ascended the throne, no measure insisted upon by the Moscow Cato has been carried out. Whether on this necount, or for some other cause yet unrevealed, the Moscow Jupiter has become angry, and begun to thunder, and recently he isunched at this capital a flery thunderboit which produced an indescribable convusion here. The Government was panilestricken, and the journals hardly dared to utter a word on the subject. In short, Mr. Katkoff made such grave charges against the Carr's Government that the mere utterance of them would have sent any other editor to Siberia.

Speaking of the rumors of a Constitution, which are spreading both at home and abroad, the Vedomosti says:

The political inertia of to-day, following upon the atorny times, is a sufficient cause for them. Now, no body sees where the country is being reduced, and what end is a sufficient cause for them. Now, no body sees where the country is being reduced, and what end is a sufficient cause for them. Now, no hord word, the sufficient is natural that united should be in a state of fermentation. Not words, but sold facts can refuir these rumors. It is most urgent that the country should learn under what sun it is living, and what principles are to direct its destinies.

The late reign left many fundamental questions unsettled. It was a general opinion that our great reforms were about to converge in a Constitution. Moreover, it was believed that the draft of a new system of forward, and the draft of a new system of oversument had not in the country should learn under what sun it is living, and what principles are to direct its destinies.

The late reign left many fundamental questions unsettled. It was a general opinion that our great refo Mr. Katkoff have been speedily removed, and

three score and ten, he is full of vigor, and his

blows are as telling as they were a quarter of a

orously carry them out. Under the circumstances, political inertia is a dangerous thing.

Then Mr. Katkoff put forward, as it were, his own programme:

First of all, it must be demonstrated that the reforms of the late reign did not limit the autocraft power, and did not deprive it of freedom of action. We firmly believe that only our own national institutions will answer the demands of the State, goerantee order and freedom at home, and uphold the dignity of our country abroad, and the state of the country abroad dispute! Are we to remounce our own history and our own institutions, and to leave curselves in the hands of dispute! Are we to remounce can be no issue while this inactivity, so demoralizing to the public at large, lasts. There is an opinion, a permicious one, that now we are on the way from individual authorite to the authority of the many. But our people have no power that could be substituted for the authoracy. Even the manner, there is no many is not proposed to the public at large, lasts, there is an opinion, a permicious one, that now we are on the way from individual authorite to the authority of the many. But our people have no power that could be substituted for the authoracy. Even the manner can be made abrogate them, even if he wished.

Next Mr. Katkoff upbraids several of the Ministers, while criticising their respective departments:

Ministers, while criticising their respective departments:
Our courts of to lay are a most menstrons anomaly; they courtlinte, as it were, a severeira republic may have its own potrey to make the transportation, which republic may have its own potrey to finish to that of the Czardom. True, we have a dimister of Justice, but he plays only the fundle role of an executioner in Themie's temple, and, herdes, serves as a diplomatic agent of that republic at the imperial court. Our Minister of Justice never protests, as was commonly done, significant the anjust verifies of the highest triburals, but he finds means, secret ones by which he can influence the central successful to the way which is the independent of the provincial self-government is a very role institution. When one countried his own schirs, that is what is called freedom, but when local institutions system to the countries of the same which we have been desired freedom, and when we have book out for the ruin and dissolution of the State.

Having delivered a blow at the self-government of the universities, which constitute another anomalous republic within the Resident and the submarks and the solution in the Resident and the submarks are also as the self-government of the universities, which constitute another anomalous republic within the Resident and the submarks are submarked as the self-government of the submarks the means the constitute another anomalous republic within the Resident and the submarks are submarked as the self-government of the submarks are submarked as the subma

Having delivered a blow at the self-government of the universities, "which constitute another anomalous republic within the Russian monarchy," Mr. Katkoff attacks the Council of State, the highest institution in Russia:
There is an absured lise that the Council of State limits the Case's legislative power. The council is not a legislative body at all, its numbers are celled only to serve the autocrat by their advice. Therefore it is ridiculous for the Council of play at parliamentarism, to struggle for majority or minerary, and for the parpose to reconstruct bits brometh up for its discursion. The Council must know that our people revers the law because they believe it to be the will of the Carr, and not that of unknown refired Generals.

It must be decided in the end, whether Russia will remain Russia, with its 'therels and its fendamental State and will of the place to smother Russia while remain state of inactivity disks the great them made as a proper of the proper in the present abnormal state of inactivity disks the great them made a present circumstances even intelligent man meet the present circumstances of even intelligent man materials present circumstances oven intelligent man part in present circumstances oven intelligent man pater the present another growing up in the country. All the vernous institutions must be brought into perfect hermony with the Russian state law. Then we will readize the vital importance of the reforms by which Alexander II, renovated Russia.

practice. In 1883, out of 87,000 sick persons fully 10,000 died.

Recently Mr. Katkoff pointed out that 10,000, 000 roubles of the State expenditures were not ascounted for, and the Comptroller-General has not yet found out where the money went.

Perhaps Mr. Katkoff is right when he aftirms that "the official circles are full of scoundrels, imbeciles, and traitors,"

The King of Siam Keeps Elephants, but they

To the Editor of the Sun-Sir: I send you the following information regarding white elephants taken from a letter sent to the hy my son, who was in Hanglick, the capital of Siam, in 1878. D. K. N. Youn, Pa., Feb. 20.

OPP BANGKOR, SIRIO MUTCH 15, 1878. . . . When a sacred elephant dies his carcass in loaded on a couple of united float boats, and carried down the river and buried in the sea with all the pomp

that superstitious devotion can devise.

From what I had read when a boy about the sacred From what I had read when a boy about the sacred white elephant of Siam I expected, as we approached Bangkok to see huge, snow white colossal monsters, equal in size to Job's leviathan, but judge my surprises when instead of the monsiers that my fancy painted, I saw in what is called the King's herd a lot of medium-sized rat-colored elephants, numbering about a six dozen, not one of which was equal in size to either handing of foliumba, the sometimes actioned by Esraum

not one of which was equal in size to either ham-nibal or (foliumbus, the elephants subjoited by Barnum in York several years ago.

A queer custom here is the sacred elephant's mating season, in June or July. All order is then suspended. The temples are open religious processions, headed by priests promenate the streets and visit the enclosure where the simpleants are kept. In the evening bonfires, illuminations fireworks and where the sephants are tept. In the evening bonfires, illuminations, fireworks, and gambling fill the afreets, and every one is mercy. All these rejoinings are repeated every time an elephant is born among the King's herd. The King's elephants are tended with the greatest care, but I did not see any persons fall down and worwhip them, as represented by pictures, in geographies, &c., when I was a schoolboy. Nor do I believe that divine worship is puld to elephants, or any other animals, by the Simmese. The carcasess of animals are mostly thrown into the river, some of which thousand our ship, saluting us with their four. hip, saluting us with their foul odor, but the bodies of lead men and women are cremated in places built for